

Christian

Reflector.

REV. H. A. GRAVES, EDITOR.
WM. S. DAMRELL, PUBLISHER.

BOSTON, THURSDAY, AUGUST 29, 1844.

VOLUME VII.—NO. 35.
WHOLE NUMBER 321.

A Religious and Family Newspaper,
PUBLISHED WEEKLY,
AT NO. 1 CORNHILL, BOSTON.

TERMS.
When sent to one individual, and payment
received in advance.

Single paper, - - \$2.00
Seven copies, - - 12.00
Twenty-five copies, - - 25.00

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ALL COMMUNICATIONS should be addressed, Post Paid,
to WM. S. DAMRELL, No. 11 Cornhill, Boston, to
which all remittances should be made. Postmasters
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scriptions, free of expense.

All Communications from MAINE, to be directed to
the Associate Editor,

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of his name.

This paper, having an extensive circulation in the coun-
try, affords a good medium for ADVERTISING, to all
who have dealings with traders in the interior.

Christian Reflector.

[From our Correspondent.]

Mrs. Edmond's Letters from Europe.

NO. IV.

Edinburgh, July 29th, 1844.

REV. H. A. GRAVES.—Dear Sir.—After visiting Dundee, Montrose, Aberdeen, Perth, &c., we have at last reached Edinburgh.

Abbotsford is about three miles from Melrose Abbey; we found it to be an irregular clump of stone buildings, of almost every variety of style. High up in the wall was inserted the iron door of the old Tolbooth gaol of Edinburgh, described in one of the Waverley novels. The entrance hall to Abbotsford is a sort of museum; it contains many curiosities, which Scott himself collected, and which remain just as his own hands arranged them. The ceiling to this hall was ornamented with the coats of arms of different Scottish clans, with this inscription:

"These be ye names of ye armours of ye Scottish clannis and men of name, guha were mighty in days of old; they were worthy men in their time, and in their defens, God them defended." We saw specimens of his own hand writing, and in his breakfast room, the table from which he always took that meal. In his library stood the vase Lord Byron gave him; the letter which accompanied it has been wickedly purloined. In his dining-room and library, we saw several presents of ebony furniture which he received from George IV. But the room that charmed us most was the poet's study, the place where he penned those admirable works in prose and poetry, which are the delight of thousands at home and abroad. I sat myself in the large stuffed arm-chair where he used to sit and write, and with his footstool beneath, and his desk before me, indulged in sad yet pleasing emotions. The many creations of his rich and vivid fancy passed in review before me, as I endeavored to realize that this was the very spot where they had been conjured up by his own glowing imagination. We all felt that it was indeed an apartment, hallowed by genius as immortal as brilliant. The chair, the desk, and every thing in the room remained precisely as when he left it last, to return no more. The skin upon which his favorite dogs were accustomed to repose at his feet, was hanging upon the wall, and in a small closet where he kept his private papers, we saw his shoes and walking cane, also the hat, coat, &c., which he wore previous to his sickness and death; it was his last dress while in health.

The room seemed as if he had left it but yesterday, and would return to-morrow; but no, he has passed from earth forever. His pen is silent, the hand that held it has moaned over its original dust; nevertheless he hath a name immortal among the children of men.

I have many more interesting things I might write upon, but time and space forbid. Next week we intend to visit the continent. Providence permitting, you shall hear from us there. The entrance into Edinburgh is extremely pleasing to the eye of a stranger. Its approaches are not like those of most cities, through mean and squalid suburbs, but its very outskirts consist of beautiful blocks of buildings, several stories high, with verdant terraces behind them. The poorer structures are mostly in the old town, where the houses are often 12 stories high, and with narrow, dark alleys between them, sometimes covered with an arch; each of these is called a close. In the new town on Princes St., is now erected a splendid free-stone monument to Sir Walter Scott. Behind it are the pleasure grounds of the city. This monument is now about two-thirds done, and is the most beautiful thing of the kind in the three kingdoms. The carving is exceedingly rich; a statue of Sir Walter is to be placed under the first arch. The name of the artist I do not know.

A few nights ago we heard Dr. Chalmers deliver an address here in Edinburgh. His subject was home missions, and his energetic manner and heart-felt eloquence drew breathless attention from the crowded assembly who listened to him. The Rev. Wm. Innes called upon us this morning, and made many inquiries concerning the welfare of Rev. Mr. Turnbull, from whom we understand he enjoyed the pleasure of a visit, last year. This gentleman has caused several American works to be published here; among them are Mrs. Huntington's Memoirs, which are much liked; also Abbott's Young Christians. Way to do Good, &c. He told us that a pious soldier from Edinburgh Castle recently called upon him, and stated that under God he owed his conversion to the missionary efforts of Rev. Mr. Kincaid, when his regiment was stationed at Maulmain, Asia—and that

through the instrumentality of Mr. K. a church was gathered from the English army of 125 members.—Mr. Innes, in speaking of the spiritual state of things in Scotland, said it seemed to be more a time when religion is made a theme of conversation, than a subject of real feeling and acting, which I believe is the case in our country. He who talks most and loudest is esteemed by many the better Christian.

Yesterday we took a trip to Abbotsford, the seat of Sir Walter Scott. After a pleasant ride of two hours we reached Melrose, a small town in its vicinity. We visited here the old Abby of Melrose, which Scott has so beautifully described, and which he so loved to frequent. His well-known lines occurred to us as we walked through this once magnificent edifice.

If thou wouldest see fair Melrose aright,
Go visit it by the pale moon-light, &c.

Contrary to this injunction, however, our visit was made in broad day-light, and was sufficiently gratifying. It is the most beautiful ruin I ever saw, and has also a most delightful situation. Truly the ecclesiastics of olden time knew well where to fix their abodes, for the better gratification I fear of the flesh than the good of the spirit. Abbotsford is about three miles from Melrose Abbey; we found it to be an irregular clump of stone buildings, of almost every variety of style. High up in the wall was inserted the iron door of the old Tolbooth gaol of Edinburgh, described in one of the Waverley novels. The entrance hall to Abbotsford is a sort of museum; it contains many curiosities, which Scott himself collected, and which remain just as his own hands arranged them. The ceiling to this hall was ornamented with the coats of arms of different Scottish clans, with this inscription:

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BENJAMIN M. HILL, Cor. Sec.

[Correspondence of the Reflector.]

Results of Antinomianism.

BY REV. DR. BELCHER.

In the paths of sin and ruin.

Lord, forbid my foot should tread;

At thy footstool keep me suing—

Guilt has horrors that I dread.

TONNER.

Human life is diversified. It has its joys and sorrows, its hopes and its fears, its gratifications and its disappointments; and such is the Christian ministry. The devoted young pastor sets out on his career of labor and usefulness with high expectations and cheering prospects; he possesses the vigor of health, and enjoys the affections of his people; zeal animates his exertions, and he anticipates a long and successful discharge of his duties. We will not damp his ardor, nor discourage his labors; he will soon discover that as he is opposed to error, to sin, and to Satan, so they are opposed to him. He will surely find that his bed is not composed of roses, that his comforts are not free from alloy, and that even the church is not purified from error. He will be placed in circumstances in which he will only derive comfort from the word of his great Master, and the approbation of his own conscience.

Much is said at the present day in England, about the spread of Antinomianism. It is greatly to be feared that some good men are charged with errors who are as strongly opposed to it as those who are incessantly crying out against it. There may be, and there is, among many excellent men, (and would to God that their number was larger!) a high regard for those doctrines that peculiarly distinguish the gospel—doctrines that ensure the divine honor in connection with the believer's salvation, where there is no disposition to lessen the divine authority, or weaken the bonds of human obligation. It is worthy the inquiry, whether some ministers may not neglect the doctrinal part of the New Testament as much as some others its practical requirements; and the prayer becomes us all, 'Lead me in the midst of thy paths of judgment.'

But while some persons may be improperly charged with the detestable heresy to which we are now directing the attention of our readers, it must not be forgotten that the error does exist, and that its pestilential effects are too often felt. The relation of circumstances that shall now be placed before the reader are not the creation of the imagination, but are real facts. They are not designed to caricature events, but 'are the words of truth and soberness.'

Some years ago a young minister was settled over a newly-formed Christian church, within eighty miles of the English metropolis. The congregation had been recently collected, with the exception, indeed, of a very few persons who had left another church in the neighborhood, and who, unhappy, were deeply infected with the moral disease which invariably produces spiritual pride or a belief that they are more righteous than others, leads them to act as though they were infallible, and to despise all whose minds are otherwise moulded, or whose education has taught them to view some things differently from themselves. Their former pastor had made an attempt, (unsuccessful, as might be expected,) so to preach the truths of the gospel, that the error was wiser than himself, and that all the duties enjoined in the Bible were performed for his people by the Lord Jesus Christ. A spirit of the most determined rancor had suddenly taken possession of the hearts of a few of the leading persons of the congregation; the church itself ceased to have power; and, unable to contend with such a faction, the pastor resigned. It was not long before they had another more to their taste; the Sunday school was abandoned; the voice of warning to the sinner was no longer proclaimed from the pulpit; and every hearer, however vile his conduct, was led to infer his interest in the Divine favor. The blessing of heaven was withheld, Christians wept, while infidels triumphed. More than twenty years have since passed away, and nothing wearing the shadow of prosperity has ever, during that whole time, visited the church.

This is a brief sketch of the effects of this dangerous system of error in one place; and many such sketches might be easily given. Is it not easily seen that the error does exist, and that its pestilential effects are too often felt? The relation of circumstances that shall now be placed before the reader are not the creation of the imagination, but are real facts. They are not designed to caricature events, but 'are the words of truth and soberness.'

The anxious concern of the newly-settled pastor was to promote the salvation of sinners and advance the glory of God. His labors were constant, and accompanied with holy influence, successful. His plain and forcible statements of divine truth, his scriptural entreaties to sinners to be reconciled to God, and his unlimited invitations to transgressors of every class to come to the Lord Jesus for salvation, cannot be supposed to have met the approbation of the class of persons to whom we have alluded.

But, as in common the case, while he was yet comparatively a stranger to his person and labors, and liberally contributed to his support, the cause seemed to prosper, the congregation increased,

sinners were converted, the church was

greatly enlarged, and the neighboring

Christians rejoiced as they looked on and said, 'This is the finger of God.'

The fairest prospects may soon be blighted, and the brightest hopes easily destroyed. Perhaps a spirit of self-confidence might obtain possession of the pastor's heart, and, like Job, he might be ready in that confidence to say, 'I shall die in my nest;' and for this the ravages of error might be permitted to try him. He had often grieved at the spirit too frequently manifested by those with whom he was called to act. It was not uncommon to hear the idea of instruction being given in the parish church of Kilrush, and embraced the Protestant faith. The new convert is a native of Newton, Limerick. This is the third priest that has absolved the Church of Rome in Ireland, within the last three

months—viz., Rev. Mr. Frost, at Dublin, Rev. Mr. Burke, at Killenora, and Rev. Mr. O'Brien, at Kilrush. A Roman Catholic conformed to the Protestant faith at Newmarket-on-Fergus church, last Sunday.

—Dublin Statesman.

thorough manner in which the pupil is enabled to state the results of his labors. In surveying, algebra, arithmetic, and in the Latin and Greek languages, they were particularly impressed with the evidences of this thoroughness. It was manifest to the Committee, not only that the teacher himself is a complete master of the sciences he attempts to teach, but also, by his skill in explanations and illustrations, the pupil, possessed of a common capacity, and showing a proper degree of attention, could scarcely fail thoroughly to understand the subject investigated. And one of the great advantages of this skill in teaching, by this facility in explanation and illustration, is, its adaptation to secure the close attention of the pupil.

Boston, May 9th, 1844.

DEAR FRIEND,—Really, you have concluded to give the editorial charge of the Christian Reflector to me. If you think the following piece of a letter, found among some paper rags in a garret, evidently addressed to a man just assuming the responsibility of editing a religious journal, would be of any use to yourself or any one else, you are welcome to keep it, or do whatsoever you please with it.

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BOSTON, THURSDAY, AUGUST 29.

TERMS—\$2.50 per year; \$2 if paid within 3 months.

THE INWARD LIFE.

The inward life of the Christian! It is a world by itself; a scene of conflicts and changes, of joys and sorrows, in which none may participate but He who knows our thoughts. How unlike the world without! And how little does the world without know of what passes in this sacred enclosure! Our actions, conversation and writings, may indicate the governing principles and the reigning spirit of the soul, but how ignorant are our fellow men of the anxieties, the struggles, the storms and the sunshine, of the world within. This account for their frequent want of sympathy and of charity. The conscientious and truly pious are striving to exclude from their hearts every wrong feeling, to subdue and control every faculty and passion of the soul, and to render this inward world a fit abode for the Holy Spirit. We cannot properly cherish the Christian's hope, unless we are thus consciously taking care of his misrepresentations!—To this we have only to reply, that we have not attempted to correct one half the misrepresentations of the Index, and yet we are aware that in speaking of its editor as an ultraist, as wanting in Christian dignity and courtesy, and as not expressing the views of the more candid and worthy in the South; and in declining any notice whatever of most of his remarks, we have pursued a course adapted to irritate an irritable mind; and this accounts for the increasing acerbity of his language, and his vigorous attempt to 'lash us into fury.' In the article to which we have now referred, he compares us with the editors of Zion's Advocate and the Observer, for whom he says he has more respect because they are more veracious, and do not make smears for arguments. We are certain our brother editors will not be made vain, by such a compliment from such a source.

We have no defence to make of our veracity; the qualifications of the Index to inform the public on that point, are not such as to give his assertions any greater weight, than those which he disputes. We were present at the Triennial Convention, and know whereof we have testified. The Index sustains his charge of misrepresentation against us, by saying:

'Not one of his fellow abolitionists, as far as we have observed, have as yet manifested any disposition to endorse his statement that the Convention had "disfellowshipped slaveholders." He has cajoled and flattered some of his more Northern brethren; but it is all to no purpose.—However violently opposed to slavery they may be, we are pleased to find that they have too much honesty remaining to allow them to confirm the statement, even of a brother abolitionist, which they know to be erroneous.'

Now we have never said, that 'the Convention disfellowshipped slaveholders.' No wonder Northern brethren have 'too much honesty' to confirm a statement they never heard or read! We only said that many of the churches, represented in that Convention, had disfellowshipped slaveholders, and that, by virtue of the resolution passed there, they had a right to do so, and still retain a seat or an office in that body. Whence veracity is now impeached? The statements we have made, have been endorsed; or statements exactly concurred in by that body.

As to mistaking seers for arguments, we think we have not done it; at any rate we have never mistaken the lucubrations of the Christian Index, concerning the Reflector, the Psalmist, and the abolition editors of both, (as the Index is pleased to term them) for arguments; and if in replying to them we have not employed arguments, it has been for the obvious reason that they were not called for, and could not be appreciated by a controversialist so entirely wanting in candor and good temper. It is not well to cast pearls before swine; neither to attempt reasoning with the insane.

We notice, briefly, some of the assaults of the Index, not from any love of the sport, or any fear of his influence against us or the cause we defend; but rather because many of our Northern readers are frequently asking, 'What do the Southerners say?' What is the tone of the Southern press? and if we never refer to their abuse, it is taken for granted by many that we are wanting in fidelity to them, in justice to ourselves, and in conscious integrity and personal valor. It is the easiest thing in the world to bandy words with bold editors, like him of the Index, but we cannot forbear asking, when entering upon such controversy—*cui bono?* Of what service will it be to the cause of religion? Will it hasten the day of the slave's emancipation, promote the piety or increase the holy effort of God's people, or, in any way, do good to the souls of men? Now, whatever the editor of the Index, or any others, may think of our honesty, and however we may err in the management of the paper, true it is, that objects of usefulness have placed us in the editorial chair. We are not here for the sake of ease, or to gratify a propensity for writing or for controversy; nor are we here for a salary which we cannot obtain in other relations. We have no prejudices against slaveholders or abolitionists which we take pleasure in feeding; the woes of the sacred office are upon us, and the same truth which we should urge upon young men from the pulpit—the same principles which should govern us as exponents of God's truth, and as Christ's ambassador, in the relation of pastor, shall not God help us, be sacrificed or violated in our yet more responsible relations, as the conductor of a widely circulated religious paper. The interest of a paper does not suffer, but is rather increased, by occasional pleasanties, anecdotes, and satires. But whatever is adapted to bring dishonor upon the Christian name, to injure the causes of religion and humanity, to foster a bad spirit, or to alienate the affections of those who should be striving together for the truth, we wish carefully to avoid.

In alluding to the Index, we have characterized its editor as wanting in candor. Some may think our judgment uncharitable; and we are surprised, after all, that we do not copy and reply to all his references and critiques. To satisfy such, we will copy the first paragraph of the very article from which we have made extracts above. The article is headed 'Abolition Hirlings,' and commences as follows:

'The editor of the Reflector is offering premiums for articles against slavery! Sirs, the Jews suborned men to testify false against the martyr Stephen. Acts 6: 11.—Abolition must be reduced to great straits if hirling scribblers are needed for its defense.'

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his power, and his loving-kindness in our exertions. Let us then look to Jesus—the true secret of all our strength—our best armor against the assaults of sin and the adversary. As the mariner keeps his eye intently fixed on the polar star, amid the darkness of night, and from all other orbs turns to this guiding point, so let us fix the eye of our faith steadily on Christ, the great central star of the gospel, till over the troubled waters of life, it shall guide us to the haven of eternal rest; and then, from that blissful world, shall we look back on all our journey through time, and say with the Psalmist, He hath led us forth by a right way.

N. G.

'ABOLITION HIRELINGS.'

The editor of the Christian Index, of Georgia, accuses us, in violent and most uncouth language, of misrepresentation and a want of veracity. He speaks of our 'studied silence,' which he affirms was not caused by the style of his address, as we pretended; and he adds:

'But we dismiss the editor of [the Reflector] as an incorrigible offender against the truth. We

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one on the Relation of Christianity to Politics; the fourth for one on slavery, a subject which interests the Christian citizens of this Union more, perhaps, than either of the others; and now see how the editor, who charges us with misrepresentation, refers to the fact! Those who write on the other themes are, by the same rule, to be dubbed 'hirling scribblers.' The Rev. John Harris, author of the prize essays on Mammon, and the Great Commission, is a hirling scribbler—a Missionary Hirling! We appeal to our readers, if the editor, who notices an enterprise like that in which we are now engaged, to call out the talent of our able men on subjects of the greatest practical interest,—in such a spirit and manner, is worthy of very special notice? Are we unreasonably severe when we speak of such an one as wanting in *candor* and *good temper*? Can the assertions of such an editor injure, essentially, any man's reputation?—We shall seldom refer to the Christian Index hereafter, to reprove or correct its misrepresentations concerning itself. Its notice of the Psalmist, and of the Rev. Mr. Ryland, will receive some of our attention, but we leave this for other articles.

THE BOARD, AND SLAVERY.

DEAR BRO. GRAVES.—Some remarks have fallen from yourself, but more from your correspondents for a time past, which have struck me as tending in some respects to mislead the public mind with reference to the present position of our missionary affairs. But I was happy to see your remarks in the last Reflector under the head 'Foreign Missionary Board,' which seem to require of us some explanation.

Our brother regards that article as adapted to remove 'wrong impressions that have been made.' We certainly did not intend that our previous editorials, or the communications we have published, should 'seize' and convey

wrong impressions. The difficulty which the abolitionists does not seem to be the most

height of operation. If so then the 'Liberty Party,' because they now sustain a political alliance which they cannot in all things approve, ought to leave the country, or to set up another government in order to reform that. But no. That is the policy of 'children of right'

NATHANIEL COLVER.

REMARKS OF THE EDITOR.—The allusions in the above communication to an article in our last, seem to require of us some explanation. Our brother regards that article as adapted to remove 'wrong impressions that have been made.' We certainly did not intend that our previous editorials, or the communications we have published, should 'seize' and convey

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